

in as ridiculous a light as the Speaker of the House would be, if he were to proceed as set forth in the above "illustration."

My views of conference rights are,—rights to do that business which the Discipline requires to be done, and which cannot be done at any other time or place, nor by any other body of men. (I do not see how, as a conference, we can claim rights to do that which can be as legally and as properly done at another time and place.) Other business has often been introduced, both by the President and the Conference, as an accommodation, by mutual consent; but, until recently, I never knew it demanded as our right!

"Rights claimed."—They say—

"The Conference is not obliged to receive a member on trial, or continue one on trial, or admit one into full connection. Neither is the conference obliged to elect any brother to deacon's or elders orders. Much less is it obliged to do these things first, or when the Bishop may desire."

I suppose, on the same principle, they are not obliged to pass the characters of the elders. Now if I understand this claim, it will directly interfere with the rights of others.

The Bishop is required to ordain deacons and elders, and to station the preachers; but he cannot do it, until they are elected, and the characters of the preachers are approved by the conference; yet such are conference rights, they "may do it, or not." Quarterly Conferences have a right to recommend preachers to the conference for admission, or ordination. The preachers have a right, to have their characters properly investigated for admission, continuance, election, &c., and all our members have a right to petition the conference to do that which is made indispensable to them to do, in order that they may have preachers properly appointed among them, &c.; yet the conference may reply to all as one.—"The president may introduce [your] business, and the conference may do it or not!" Where then are the rights of the membership? These are claimed for them, on another subject. "If the church may not speak through her ministers, where are her rights?" If her members, containing thousands of names are refused a reference, and a respectful consideration, and especially when they ask for a conference testimony against a sin which the Discipline opposes, it is time for her to inquire by what authority these things are done? Surely our members have a right to petition the conference, but I cannot see the distinction which appears to be made. If the petition conference do what is indispensable, "they may do it or not," but if it be "only to express an opinion on a great moral question," if their petition is not granted, they and the conference are deprived of their rights, and the "president takes advantage of his office for the most unjustifiable purpose!" Was the following called for? "Two of our superintendents, as we have been credibly informed, have presided at several annual conferences," where they have conducted, "not only without law, but contrary to law!" This is a grave charge to be published upon hearsay! Have they been brought before a committee of investigation, and permitted to speak for themselves? If not, would it not have been better, first to have ascertained the fact, whether they have violated such laws, and then take the proper steps, to remedy the evil? We are pointed to the 18th page in the New Discipline for the law; but it is not there—yet thousands may never see it. The annual conferences are affectionately and earnestly requested, not to establish any more conference papers. How could this request become transformed into a plain and definite law, which "two of our Bishops" have "violated" somewhere, "as we have been credibly informed?" Is this doing to others, as we would they should do to us? We have had cause to complain of certain bodies of men, who have passed and published resolutions against some of the most active lecturers against slavery; and it appears their object was, to destroy their influence, and withdraw public sympathy from them. Then the mob prepare for action, and perhaps "gentlemen of property and standing" mingle among them, to execute summary justice, (if because the law is too tardy in its operation. The lecturer had done nothing for which he could be arrested by law; but he had been overbearing, censorious and cruel, and somewhere after off, he had violated "a plain law," and ought to be proscribed. This has been acted over again and again. I would not make invidious comparisons, but let us be candid and impartial. Admitting the Bishops have exceeded their powers, would it not be better to seek redress from the proper authorities, than to apply to the sympathy of the people? By what process can the people be proper judges in the case? A great part of those who read, may make up their minds upon ex parte testimony, and what will be the probable effect? Will not this method injure the characters of our chief ministers, and induce our people to withdraw their affection and sympathy from them, and open the mouths of enemies against both them and us? Where can they obtain redress? They are willing to leave their doings investigated by a proper committee, but that process seems too tardy. The laws of heaven Rome condemned no man, until he was permitted to speak for himself, before a proper tribunal; and I think we ought to suspend our judgment, and cease to publish the supposed faults of others until they can be properly investigated. "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way."

Dec. 18, 1887.

Justice.

P. S.—If you should admit this into the Herald, it is requested that the editors of Zion's Watchman publish it; and as the name of the senior editor stands first in that report, his sentiments are desired upon it.

Reviews.

FOR ZION'S HERALD.

DUXBURY, MASS.

BR. BROWN—As it is encouraging, and a source of rejoicing to the friends of Zion, to know when and where God's Holy Spirit is poured out upon the people, I would inform them that in Duxbury, we are enjoying a glorious visitation of divine mercy. Within the last twenty days fifty souls have professed to find the Saviour, and are "rejoicing in hope of the glory of God." Several others have been reclaimed, who were low in their minds. The church has been quickened and encouraged, sinners every evening at the altar for prayer, and a deep seriousness and conviction pervade the whole community.

This is a very interesting work. First, it embraces all classes—the aged, middle aged, and young—about an equal number of males and females—the white and colored. Twenty-three of them are heads of families, seven or eight are the youth of our Sabbath school, three colored, and the remainder are young gentlemen and ladies moving in the gay circle of life.

Secondly, it has been characterized by its freedom from the excitement of passion. The preaching has been clear, sound, spiritual, and addressed to the understanding. The subjects of the work have acted not from passion, but calmly, deliberately, decidedly, and from the convictions of judgment that they ought to serve God. The conversions are genuine, and have been clear and apparently sound. The converts are "ready to give a reason of the hope within them, with meekness and fear," yet boldly, in public and in private. The wife who has long been praying for her husband, now rejoices in his conversion, parents rejoice in the conversion of their children, for whom they have been praying for years. In two instances, the husband and wife have been converted together for prayers, for the first time, and have continued so to do, until they were both made happy in Christ. In other instances, the wife has come to the altar, while the husband refused; but on his return home, he has erected his family altar and been converted there.

Some, who stand away from our meeting when it first commenced, and said much against going to the altar, have been so deeply awakened at home, as to be glad to come and bow at the altar, and have there found peace. Glory to God in the highest, for his wonderful work among the children of men!

We commenced our protracted meeting on Monday, the 4th inst.; our ministering brethren on Monday, the 11th inst.; and brother Howard from South Boston, came early to our help, and labored faithfully and in the spirit of their mission, the first week. Divine Providence favored us the next week with preachers whom we did not expect, and we continued our meeting. Br. Jesse Fillmore came on Monday, and is with us yet. Br. Wise from Hingham, being here on business, favored us with two sermons. Br. A. D. Merrill arrived Friday evening, the second week, and staid till the next Tuesday. Br. T. C. Pierce arrived the day after Br. Merrill left, and staid until Saturday morning. The first week our meetings were held through the day and evening the second and third, afternoon and evenings, and this week they are held evenings. I am thus particular in details, to show how Providence smiled upon us. We had no expectation of a visit from brothers Fillmore and Wise; and brothers Merrill and Pierce we expected the first week; but the door was then shut against them, and they came as soon as it was opened. The good effected by the providential visits of our brethren, has not been yet seen, but will be gathered after many days. This work has been wholly of the Lord. He is yet carrying it on in the church and congregation. The strong holds are giving away, stout hearts are bowing, and the church is crying, "Carry it on, Lord, until the whole earth is filled with thy glory." Brethren, pray for us.

Yours in the bonds of peace,

H. CUMMINGS.

Duxbury, Dec. 27, 1887.

FOR ZION'S HERALD.

PEMBROKE, MASS.

DEAR BROTHER—While Zion's Herald, on the wings of every hour, is carrying the glad tidings of salvation far and wide, we would add our tributary note. Our glorious protracted efforts embraced eleven days and ten evenings. The happy result of our joyful toil is about forty converted and reconverted; the church fortified, quickened, and stirred up to greater diligence. Several remain yet seeking the Lord, sorrowing. A solemn weight of the divine presence still rests upon us, and our meetings are joyful and deeply interesting. The subjects of this work are of different ages, from the youth to the man of 70 years.

The measures pursued were the common means of grace instituted by the Great Head of the Church in the salvation of a lost world; and while engaged in the sincere and solemn use of them, it pleased God to pour out his Holy Spirit upon us from on high, like an opening of rivers in high places, and watering all the land below. And under this divine influence, the servants of God were co-workers together with Him, and put their hearts to the work like men bent on victory. And all things being possible with God, likewise with the believer, these two agents, divine and human, concurring, the one Almighty, the other mighty through God, the great work is accomplished.

Glory be to God in the highest, for there is joy in heaven, and heavenly peace and joy in our souls on earth.

Pembroke, Dec. 23, 1887.

FOR ZION'S HERALD.

METHUEN, MASS.

Having been informed from time to time that the second parish in Methuen was destitute of the stated means of grace, I sent on an appointment that I would preach at the meeting-house, Aug. 21st, 1886. But when I went to my appointment, I found that no money had been raised, and that no place was provided to board a preacher. I got leave, however, to turn out my horse, and attended meeting and preached to about a dozen persons in the forenoon—some more in the afternoon, and at 5 o'clock, perhaps fifty attended. In four weeks from this, I had quite a congregation.

I continued to preach once in four weeks, then once in two weeks, and to visit as I had opportunity, till the year came round, and I had become acquainted with about forty families. I then proposed a four days meeting, which began Sept. 11, 1887. Then it was that sinners, trembling, came forward for prayer; and before the close of the meeting a number of the Lord, to the joy of their hearts. The work went on by the assistance of our brethren of the travelling connection, who took hold in the protracted meeting, and by exchange on the Sabbath; and the place is slunk. Things and times are changed. The conversation of the people is changed. Thirty-seven have joined the class, and I think the number will be increased to fifty soon. Fifteen have been baptized. The general language of the people now is, "We must and we will have a Methodist meeting-house, and a Methodist preacher."

Dec. 20, 1887.

FOR ZION'S HERALD.

TAUNTON, MASS.

DEAR BROTHER—Since writing you an account of the District, I have come to this place, and find that God is blessing our society here with a shower of mercy. A number of souls within two or three weeks have found redemption in the blood of the Lamb. Twelve have been received on probation, and appear to be decided for God to live and die. Others are soon expected to join them.

Proceeding this awakening, there had been a gracious work of God in the church. Some whose hearts were hung upon the willows for a long time, have taken them down, and are now coming up to the help of the Lord against the mighty. Thus was his small society prepared, under God, by the zealous labors and unwearied efforts of our dear brother Dwight, the preacher in charge, for four days' meeting, lately held, and a day of fasting and prayer on the Friday previous; which has been, and continues to be so signally owned by the grace and blessing of God.

Yours in love,

B. OYERMAN.

Dec. 24, 1887.

FOR ZION'S HERALD.

HAVERHILL MISSION, MASS.

BR. BROWN—At the last session of the N. H. Conference, I received my appointment to this mission. When I came here, I found the people, as one would suppose, well supplied with the means of grace, for they have nine meeting houses in this town, belonging to the different orders of Christians, and five of them in this village. I found beside, a Methodist class of twenty-three members, ten of them in full connection, and the rest on probation.

They had obtained a house to worship God in on the Sabbath, by paying four dollars a year for it, and were holding their regular meetings, but without any preachers, only as they obtained a local one now and then, to break the bread of life to them.

I endeavored to take hold with them, in the name and strength of the Lord, and he has prospered us. Twelve have joined in full connection, and thirteen on probation. Six have gone forward in the ordinance of baptism, since I came here, and others are seeking their souls' salvation.

We purpose soon to hold a protracted meeting in this place, if the Lord will; and may the Lord revive his work in power, is the prayer of God's servant and people in this place.

JAMES MCNEIL.

Dec. 20, 1887.

FOR ZION'S HERALD.

GREAT FALLS, N. H.

BR. BROWN—The friends of Jesus will, no doubt, rejoice to hear that this highly favored place is again visited by mercy. Within the last four weeks, between thirty and forty have sought and found the pardoning grace of God, and are now rejoicing in hope of eternal life. Others are seeking the Lord, and may they soon find him "precious," and "altogether lovely." The church has been greatly quickened. More than fifty have been received on trial since the commencement of the conference year. Our prayer is, that the work may continue, with increasing power, until hundreds shall be converted to God.

The revival commenced during a protracted meeting, which we have recently held. We continued the meetings, evenings, for more than three weeks. God has owned the preaching of his word in the awakening of sinners; and the efforts and prayers of his people in bringing them to Christ. To him be all the glory.

Affectionately yours,

E. SCOTT.

Dec. 28, 1887.

FOR ZION'S HERALD.

NEWMARKET, &c., N. H.

BR. BROWN—I have only time to say to you, and the readers of your very useful Herald, that I have been engaged nearly all the time for the last three months, in protracted meetings in the eastern part of New Hampshire, viz., New Market, Lamplrey River, Newfield, Hampton, Dover, Great Falls, and Rochester, at all which places I have witnessed great displays of the power and mercy of the Great Head of the church.

Infidels, professed Universalists, with others apparently lost in dissipation, have been subjects of divine grace.

I should think in the above places taken together, there have been something like three hundred converts from nature to grace.

I do not know that I ever saw such a work, viewing it in all its aspects; but as you will undoubtedly receive a more detailed account of the work from brethren in charge in the several places, I forbear to say more.

Yours, &c.

BRYAN MORSE.

Lowell, Mass., Dec. 28, 1887.

FOR ZION'S HERALD.

MONTPELIER, VT.

BR. BROWN—I may be gratifying to some to learn of our prospects in this place. After a toilsome season, we have succeeded in completing our new church in this village, which was dedicated to the service of God on the 19th of Nov. It being the Sabbath, we had two discourses, one by the subscriber, and the other by Rev. E. J. Scott. Notwithstanding the weather was somewhat inclement, our house was crowded to overflowing. We have a respectable congregation, and our prospects are fair for a reformation. God is pouring out his Spirit around the house and land about us. Our basement is finished with three rooms, well arranged for social meetings, &c. We have fifty-eight pews, and also five seats which will accommodate about forty persons. Our pews and pulpit are constructed of lumber, stained and varnished, giving them a resemblance to mahogany. The windows are supplied with weights and blinds. Every part is plain, but convenient. The house and land cost about \$2,500, and we have secured pews enough to pay the expense, and have a few more on hand to sell for supplying camp furniture, carpentering, &c.

The society have long labored under embarrassments in this village, on account of a place of worship, and though we have had difficulties in the feeble state of our society, and the financial pressure to contend with, yet our success has thus far exceeded our most sanguine expectations. We can but express our gratitude to God and say, "thus far the Lord hath helped us."

Yours, &c.

S. KELLEY.

Montpelier, Vt., Dec. 21, 1887.

FOR ZION'S HERALD.

BOSTON, WEDNESDAY, JANUARY 3, 1888.

REMOVAL.

The subscriber having relinquished the agency for Zion's Herald, the Rev. D. S. King has been appointed Agent, and the office is removed to the Methodist Book Store, 32 Washington street.

D. H. ELA.

TO OUR AGENTS.

It has been customary for many years, and a good custom we call it, for the agents of the Herald to present us with a NEW YEAR'S PRESENT OF FIVE OR MORE SUBSCRIBERS. There never was a time when we so much needed this kind token of your regard and friendship, as now. The pressure of the times has deprived us of many subscribers the year past—and we have not received a sufficient number of new subscribers to counterbalance the loss.

It is not necessary for us to recapitulate the origin, object and circumstances of the Herald. Now is a favorable time for you, dear brethren, to lend us a helping hand. The evenings are long, and it is a season of the year peculiarly favorable to reading. Five new subscribers from each of you, would do us an essential service; for which, the Association, upon whom the pecuniary responsibility of the concern rests, will feel deeply grateful, as they do for past years.

We respectfully and earnestly request you likewise, to prevent, as far as lies in your power, discontinuances. They are sometimes made for trifling and insufficient causes. If a subscriber cannot afford to continue to take the Herald, let some neighbor be found to join with such individual, so that the paper may be continued.

LET US HEAR FROM YOU, DEAR BRETHREN, SOON. Do not, from inattention, let the interests of the Herald suffer at your station, or on your circuit. Remember that you wish a Methodist paper in the New England and New Hampshire Conferences. If there were not one in existence, you would wish no doubt, immediately to commence one. Think how much easier it will be by a little extra exertion to place Zion's Herald on a permanent footing, than it would be to commence a new paper, and place it there.

TO OUR SUBSCRIBERS.

You see, dear friends, by the above appeal what we want. And while the preachers are laboring for us, we believe it to be in your power also, essentially to help us. We have no doubt, but that you are good friends to the Herald, and wish its continuance and prosperity. Scarcely a day passes, but we have from you either orally or by letter, your commendations, and your wishes for its prosperity.

Will you at this critical juncture, help us? There are two ways in which you may do it. Let those who have already done so, continue to pay their subscription in advance, and those who have not, immediately adopt this as an invariable rule.

But we have another way to propose. You can, no doubt, each of you procure one subscriber for the Herald.

Will you do it? Will you try? It will not take much time, and it will very much help us. You will have the satisfaction, by extending its circulation, of knowing that you are doing good. We look to you with confident expectations of not looking in vain. Do not disappoint us.

THE GAG RESOLUTION.

The passage of Mr. Patton's resolution in the House of Representatives, of which we gave an account in our paper of last week, is a deep insult to the people of this country, and is to a greater extent, indicative of a tyrannical spirit, than any position before assumed by the House of Representatives, if we except Mr. Pinckney's resolutions. The right to petition, in all countries, and in all ages, has ever been considered a sacred right. It has been reserved to the United States of America, the birth place and burial place of Washington, the theatre of his deeds of glory, and the land rescued by his valor from political oppression—it has been reserved to these United States, which have made their boast of liberty and equal rights to be heard to the very ends of the earth—it has been left to us, a nation which, with the utmost self-complacency bids the whole world to look to us, as an example of political purity, free institutions, and self-government—it has been left to us, O our shame be it spoken, to trample under foot the sacred right of petition, and to turn a deaf ear and scornful look to the intercessions of the people. They pray to be heard—placing themselves in a position calculated to inspire respect, and to secure a hearing. How mean, how despicable and cowardly to say, "We will not hear you, and if we had the power to prevent it, you should not speak!"

Such is the language of a majority of the House of Representatives of the United States. We cannot find words to express our utter astonishment at this position, and our utter detestation of such conduct. We call such Representatives recreant to their high and solemn trust—the base panders to a public opinion, fraught with the deepest political heresy. We call them enemies to the constitution of the United States, enemies to their country, and enemies to the general principles of equal rights and liberty. And those who again vote to send such men to Congress are equally guilty. Could Hancock, Warren, and Washington, stand among us now, how would their cheeks mantle with shame, at the political degeneracy of their children! Well might John Q. Adams rise upon the passage of this resolution, and declare with great emphasis, "I hold the resolution to be a violation of the Constitution of the United States—the right of my constituents and of the people of the United States to petition—and of my right to freedom of speech, as a member of the House."

And this he was hardly permitted to utter. The chivalrous Southern members, who are such sticklers for freedom of speech, when they themselves have anything to say, endeavor by their senseless vociferations, to drown his voice! But he persisted in speaking, and was heard; and managed, to their utter discomfiture, to get this declaration entered on the journal.

They have not exactly placed their hand upon our mouth yet, but it is only because they cannot reach us. They have placed their fingers in their own ears, and turning to us with a scornful look, they say, "Speak on, but we will not hear you." A dignified position this, for the Representatives of a great nation. How chivalrous, how philanthropic!

The remedy for this state of things is with the people. These men of a "little brief authority," are the creatures of their power, and they who made them, can unmake them when they choose. We care not what a man's politics are; if he is an enemy to free discussion, and the right of petition, he is out of his place in Congress. He had better be at home driving his slaves, or engaged in political speculations, vile as both these employments are.

These anti-republican measures are a source of deep grief and mortification to every true friend of his country. It is well known that all the crowned heads in Europe, have correspondents in this country, who faithfully report to them an account of every move, every popular outbreaking, every infringement upon the freedom of speech, the freedom of the press, and the right of petition. To make them content with a monarchy, these accounts are read to the people, and they are told, in a tone of sneer and contempt, "This is the boasted land of liberty and equal rights!"—These are the flesh pots of the United States, for which you so ardently lust!—This is the land where if a man utters sentiments contrary to the popular will, his house is pulled down over his head, and he is hunted like a wild beast!—This is the land where petitions from the people to Congress, if obnoxious to the majority, are thrust aside with supercilious contempt!—Is this the republicanism you desire?" This is our country, and thus are our institutions made a proverb and a by-word, throughout the world! How galling the reflection to the true hearted patriot, who is ever jealous of his country's honor, and how humiliating the consideration, that the late infamous gag-resolution, could not have passed the House, had it not been for the votes of Northern members!

REVIVALS.—The accounts of revivals in this paper, at Duxbury, Methuen, Taunton, Pembroke, and Dover, N. H., together with the statement, that powerful revivals of religion are in progress at Newmarket, Lamplrey River, Newfield, Hampton, Great Falls and Rochester, N. H., are very cheering. Let every Christian praise God with a full heart, for these rich displays of his mercy and love, and never cease laboring and praying, till revivals become universal.

Br. Fillmore's account of the revival at Duxbury, came too late for last week's paper. He will see that he has been superseded this week, by Br. Cummings' account.

TEMPERANCE.—We have received a communication, giving an account of the formation of a Temperance Society at Broad Brook, in this State, a place which has been long noted, as the letter says, for intemperance. We rejoice in it. We advise our friends there, however, to make their pledge cover a little more ground. We cannot see the difference between drinking cider and wine. What can a man's object be in drinking cider? Is it better to quench thirst? No. Does it cost less than water? No. We say as we always have said, that it is used, because it produces the same kind of exhilaration, though in a less degree, which wine and rum produce. It is of no use to deny this. Is any man, then, a strictly temperance man, who drinks cider?

MR. EDITOR.—You will confer a favor on a member of the church, if you will inform him through the Herald, why his communication of about the 19th of Nov. last, containing some thoughts on the causes of the great spread of infidelity among us, &c. has been unnoticed by you.

The above is addressed to "the editor of Zion's Herald," but is without name, date, or post mark. We do not know from what place, or from whom it is sent, nor do we know to what communication it relates. We presume, however, that it was anonymous, as this is. We do not feel ourselves bound to take much notice of such communications, if they are well written or not. Editors like to know, and it is proper they should, who their correspondents are. It is not always necessary that their proper names be attached to their communications when published, but it is proper that it be attached to some part of their communications, especially if it involve facts.

An editor is not bound to print all he receives, nor is he bound always to the reason why he does not. The reason frequently is, that the communication is not sufficiently well written for publication. If the communication above alluded to, has been rejected, (but we cannot say

whether it has or not, as we do not recollect of having seen it) it may have been for this very reason. Would the writer like to have us in such a case, publish the reason?

It is impossible to give all the reasons which influence an editor "to print, or not to print." Sometimes the subject is a good one, but the article is not well written; sometimes it is well written, but the subject is not interesting, or suitable. Sometimes, in the opinion of the editor, enough has been said upon some particular point. In short, he occupies a position, from which, if he is a man of discrimination and experience, he can tell what to admit and what to reject. He will occasionally err, there is no doubt of this; but still, he will weigh, and then act according to his best judgment. An editor, however, who is a sensible man, will always be thankful for advice and hints judiciously and kindly given, and may, if he chooses, profit by that which is not thus given.

BEAUTIFUL EXTRACT.—Some years since, an article was sent to this paper for publication, founded upon the following facts. It was mislaid at the time.

A pious mother attended a camp-meeting at Wilbraham, in this State, with her ten children. In answer to her prayers, the Lord converted four of them on the ground. One found the Saviour directly afterward, and the rest, at the date of the letter, were under awakening. The youngest, who died the Monday after the meeting, appeared much animated while on the ground, often repeating the words, "Oh Jesus, sweet Jesus."

The poem is a description of the scene, at the funeral of the little one, and closes with the following beautiful extract.

"I left the cottage. It was far away in the lone Deep recess of towering trees, and murmuring rivulets, And blossoms wild; poor, and forsaken by the proud and great—"

But God was there. And oh, where Jesus dwells Amid his lowly children, let me have my place. 'Tis sweet to mingle with the humble followers Of Christ—to listen to the artless history of those Who chasteen spirits drink the bitter cup, Yet look with hopes of blessed immortality Beyond the grave. How rich the poor, whose counsels Treasures are laid up in heaven!"

FOR ZION'S HERALD.

QUERIES RESPECTING WINE AT THE SACRAMENT.

MR. EDITOR.—Should the following queries be thought worthy a place in your excellent paper, it is earnestly desired that satisfactory answers may be furnished.

1st. Can it be successfully contended that a blessed Lord consecrated and partook of intoxicating wine at the last supper? If not, whence has the church derived this practice?

Answer. There is now no opinion of ascertaining it, but the probability is, in our opinion, that the wine used, possessed exhilarating power. We have no reason to believe, for this, only that when wine is mentioned in the Bible, it is generally represented as an intoxicating liquor, and we have no reason to suppose that this was different.

2d. Is it certain that one kind of liquor, and no other, must be made use of, in order to an acceptable performance of this holy ordinance? If so, how shall those Christians obey Christ's command, whose peculiar situation prevents their obtaining this particular kind of liquor?

Answer. Is it certain? Why it says wine. If wine however could not be obtained, there cannot be the least doubt, that the use of water would be just as acceptable in the sight of God. Nothing more is required of Christians in this case, or any other, than to do the best they can. Having done this, they have performed their whole duty, and God is well pleased with them.

3d. But if different kinds of liquor may subserve for this sacred ordinance, why should Christians adhere to a thing to which is no generally allowable, and a stumbling-block in the way of many?

Answer. We do not believe, that the use of wine at the sacrament is a serious hindrance to the temperance reformation, and as far as we are acquainted, it is not generally supposed to be. In what case may it be said to be a hindrance? O, it furnishes an argument for the drunkard. Well, it is supposed the drunkard will ever be without an argument for his cups? Does not the glutton, who others surfeit as much as himself, and many perhaps much more, only it is not known? Suppose the temperate man, or the moderate drinker, does say in vindication of his use of ardent spirits, that members of the church drink their wine at the sacrament. How much of the same spirit side with supercilious contempt!—Is this the republicanism you desire?" This is our country, and thus are our institutions made a proverb and a by-word, throughout the world! How galling the reflection to the true hearted patriot, who is ever jealous of his country's honor, and how humiliating the consideration, that the late infamous gag-resolution, could not have passed the House, had it not been for the votes of Northern members!

4th. If the pure fruit of the vine is the only suitable drink for this ordinance, why do Christians suffer the imposition of other ingredients, under the name of wine?

Answer. There can be no question, that the pure juice of the grape, is the only suitable liquor for this ordinance, where it can be obtained. Where it cannot, then let that which comes nearest to it be used. Many the miserable compound, which is manufactured from grape quantities in this city, and New York, of New England rum, sugar, brandy, and logwood, and sold under the name of wine. Millions of gallons of this wretched stuff, go into the country, in which there is not a particle of pure wine. Let such upon whom this conviction rests, use pure water, but let there be no spirit of compulsion or criminality in the church on this point. It is something the enemy of souls would be very glad to see. Let us disappoint him.

5th. After mature investigation of this subject, should it be acknowledged that this is an existing evil in the church, must it be mildly submitted to, on account of its antiquity and general custom, by those who desire to copy the most perfect model of church regulations? A LOVER OF CONSISTENCY.

Rindge, N. H.

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whether it has or not, as we do not recollect of having seen it) it may have been for this very reason. Would the writer like to have us in such a case, publish the reason?

It is impossible to give all the reasons which influence an editor "to print, or not to print." Sometimes the subject is a good one, but the article is not well written; sometimes it is well written, but the subject is not interesting, or suitable. Sometimes, in the opinion of the editor, enough has been said upon some particular point. In short, he occupies a position, from which, if he be a man of discrimination and experience, he can tell us what to admit and what to reject. He will occasionally, however, be a sensible man, will always be thankful for advice and hints judiciously and kindly given, and may, if he chooses, profit by that which is not thus given.

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FOR ZION'S HERALD.
QUERIES RESPECTING WINE AT THE SACRAMENT.

MR. EDITOR.—Should the following queries be thought worthy a place in your excellent paper, it is earnestly desired that satisfactory answers may be furnished.

1st. Can it be successfully contended that our blessed Lord consecrated and partook of intoxicating wine at the last supper? If not, whence has the church derived this practice?

Answer. There is now no way of ascertaining this, but the probability is, in our opinion, that the wine used, possessed exhilarating powers. We have no reason to fear for this, only that when wine is mentioned in the Bible, it is generally represented as an intoxicating liquor, and we have no reason to suppose that this was different.

2d. Is it certain that one kind of liquor, and no other, must be made use of, in order to an acceptable performance of this holy ordinance? If so, how shall those Christians obey Christ's command, whose peculiar situation prevents their obtaining this particular kind?

Answer. Is it certain? Why it is wine. If wine however could not be obtained, there cannot be the least doubt, that the use of water would be just as acceptable in the sight of God. Nothing more is required of Christians in this case, or any other, than to do the best they can. Having done this, they have performed their whole duty, and God is well pleased with them.

3d. But if different kinds of liquor may subserve for this sacred ordinance, why should Christians continue to cling to that which is so generally allowed to be a hindrance to the temperance reformation, and a stumbling-block in the way of many?

Answer. We do not believe, that the use of wine at the sacrament is a serious hindrance to the temperance reformation, and as far as we are acquainted, it is not generally supposed to be. In what case may it be said to be a hindrance? O, it furnishes an argument for the drunkard. Well, is it supposed the drunkard will ever be without an argument for his cups? Does not the glutton say, that others surfeit as much as himself, and many perhaps more, only it is not known? Suppose the temperate man, or the moderate drinker, does say in vindication of his use of ardent spirits, that members of the church drink their wine at the sacrament. How much of an argument is this? Could not the church member reply in words something like this:—"I taste of wine only twelve times a year. I am perfectly willing you should do this, or if you prefer rum, you may take the same quantity of that once a month, as I do of wine, which cannot exceed eight or ten drops." I there is no such thing as depriving the drunkard of arguments, for if water should be substituted for wine at the sacrament, throughout the whole world, he will still have his arguments. On the part of spirit drinkers this is a mere trick, and the friends of temperance ought not to suffer their attention to be diverted from weightier matters by their metaphysical disquisitions.

4th. If the pure fruit of the vine is the only suitable drink for this ordinance, why do Christians suffer the importation of other ingredients, under the name of wine?

Answer. There can be no question, that the pure juice of the grape, is the only suitable liquor for this ordinance, where it can be obtained. Where it cannot, then let that which comes nearest to it be used. Many would say that pure water comes nearest to it, than the miserable compound, which is manufactured in great quantities in this city and New York, of New England rum, sugar, brandy, and logwood, and sold under the name of wine. Millions of gallons of this wretched stuff, go into the country, in which there is not a particle of pure wine! Let such upon this conviction rests, use pure water, but let there be no spirit of compulsion or coercion in the church on this point. It is something the enemy of souls would be very glad to see. Let us disappoint him.

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MISSIONARY ENTERPRISES IN THE SOUTH SEA ISLANDS.—A Narrative of Missionary Enterprises in the South Sea Islands; with Remarks upon the Natural History of the Islands, Origin, Languages, Traditions, and Usages of the Inhabitants. By JOHN WILLIAMS, of the London Missionary Society. Illustrated with engravings on wood. D. Appleton & Co., New York.

This is a large volume of 525 pages, with a handsome vignette title page, a map of the Islands of the South Sea, and numerous beautiful engravings scattered throughout the work, descriptive of the islands, the chapels of the missionaries, their dwellings, the various implements of the natives, &c. Interesting however as these are, they will bear no comparison with the truly valuable information contained in the work. It is not a mere sketch of the history of the islands, but a full and complete history of the islands, in the opinion of the editor, enough has been said upon some particular point.

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THE METHODIST ALMANAC FOR 1838, is for sale at the bookstore of D. S. King, 32 Washington Street. It contains much useful information.

ANNIVERSARY MISSIONARY MEETING.

The anniversary meeting of the Young Men's Methodist Foreign Missionary Society of New England, was celebrated on Sunday evening last, in the church in Bromfield street. The usual preliminary exercises of singing and prayer having been attended to, the following resolutions were either introduced or seconded by addresses from the following gentlemen:

By Rev. Mr. Howard, South Boston:
Resolved, That the foundation of the Missionary enterprise is the promise of God, and its main pillars, faith, hope and love.

By Rev. T. C. Pierce of Lynn:
Resolved, That in no cause so much as in the missionary cause, have we need of patience; that after having done the will of God, we may receive the promise.

By Rev. M. L. Scudder of Boston—seconded by Rev. O. Scott of Lowell:
Resolved, That the obstacles to the success of the missionary enterprise, only call the more loudly for an immense increase of Christian efforts; and ultimate universal triumph being certain, nothing we can do, or suffer in behalf of this enterprise, will be in vain.

The address came from the brother with all the fullness of missionary zeal and love—the congregation was very large and attentive; the collection amounted to about \$80, and rarely have we witnessed so much spirit, and so much attachment to the missionary cause.

FACTS NOT FICTION.—A fine little book written by Rev. Alonzo King, and addressed in a series of letters to his children. The author says that it is what it professes to be, a book of facts, not of fictions. The tales are six in number, and are related in a manner suitable to make a good impression upon the minds of children. It is a good book for the Sabbath School library.

Published by the New England Sabbath School Union, 47, Cornhill.

WE have received the first three numbers of the *Advocate of Peace*, a Quarterly of 144 pp., published by Whipple & Darnell of this city. It is the organ of the American Peace Society—a society, which, if its influence could be made as extensive, as the expansive benevolence of the hearts of its philanthropic founders and supporters, would confer upon the world, a series of blessings, of which it would be almost impossible to form a just conception.

The publication is worthy the attention of every friend of humanity.

THE CHRISTIAN KEEPSAKE, published by W. Marshall & Co., Philadelphia, is one of the most, if not altogether the most splendid annual ever produced in this country, as far as appearance is concerned. We have not examined its contents, but judge they will comport with its beautiful appearance.

THE FARMER'S ALMANAC for 1838, is published by C. J. Hendee of this city. The present is the 46th number. It has about the same amount of sense, and somewhat less nonsense in it than usual.

There is no news of any interest from Canada, or Congress.

General Intelligence.

MAMMOTH MAGNET.—We learn from the Boston Medical & Surgical Journal that Dr. Wm. King, of No. 52 Cornhill, has nearly completed the largest electro-magnet, probably in the world. It is made of bar iron two and a half inches in diameter, thirteen and a half feet long, bent into the horse shoe form, and weighs two hundred and forty-four pounds! The armature, or keeper, weighs twenty-eight pounds, thrown into the segment of a small circle, in order to meet the two poles of a magnet, which are only seven inches apart. Seven hundred feet of copper wire, one sixteenth of an inch in diameter, and ten thousand feet, one fortieth of an inch, are wound round the bar, from one extremity to the other. It is impossible, at present, to determine its powers, the frame on which it is to rest not being yet completed.

A NARROW ESCAPE.—A daring attempt at highway robbery took place on Thursday evening last, at 6 o'clock, on the Salem Turnpike, about two and a half miles this side of the Half-way House. As Mr. James Oakes, merchant, of this place, was returning from Salem in an open wagon, two foot pads attempted to stop his horse; one of them seized the bridle, while the other demanded Mr. Oakes's "money or his life." Mr. O. immediately applied his whip to his horse, a very smart and spirited animal, and the robbers were unable to keep their position. One of them discharged a pistol at Mr. O. but the ball whistled by his ears without hurting him.

THE TRAGEDY IN ARKANSAS.—We published on Monday, a short paragraph, stating that a Mr. Anthony, a member of the Arkansas Legislature, had been killed in a rencontre with Col. Wilson, the Speaker of the lower House.

It appears from the particulars since received that this murderous outrage was actually committed on the floor of the House, while in session—the Speaker in consequence of some offensive remark directed against him by the unfortunate member, having come down from his seat, armed with a Bowie knife!

The member, it is stated, was also armed with the same weapon, but the rencontre lasted only for a moment, the latter having been left dead on the floor, and the Speaker having had one hand nearly cut off and the other severely injured. Wilson was forthwith arrested by the civil authorities, and his name stricken from the roll of the House by nearly a unanimous vote.

At a large and respectable meeting, held by the Maryland State Temperance Society, called in Baltimore on the 5th Dec. the following resolutions were unanimously adopted:—

Resolved, That this meeting highly approve of the plan now proposed of an appeal to the Legislature of that State, to stay the evils of intemperance, by either repealing or so modifying the present License law as to destroy or at least diminish the facilities of drunkenness.

Resolved, That this meeting conceive it to be the undoubted right of the citizens of every neighborhood or ward, to be protected by the laws of the State, from the erection, and establishment of dram shops or groggeries therein against their will and without their consent.—*Mer. Jour.*

A New York correspondent writes us under date of the 23d instant, as follows:—"There is a great deal of talk here, relative to a recent exposure—no less than that of the poisoning of Mr. Otis's family, a couple of years since.—All of the particulars have been developed. The principal person implicated is a married lady,—the wife of one of our first professional men,—who it appears was jealous of the attention which Mrs. O. received from a foreigner, and resorted to such horrid means as that of poisoning to remove the object of her hatred and all concerned with her."—*Providence Journal.*

MR. WOLF.—The N. Y. Commercial says that Mr. Wolf the celebrated Missionary, has received letters from Lady Georgiana, his wife, which have induced him to give up his intention of preaching in this country for several months longer, and that he is preparing to return to New York, to embark for Havre; whence he will proceed immediately to rejoin his wife in England.

Richard K. Frost, a Thompsonian practitioner of medicine, has been tried in New York for manslaughter, in causing the death of T. G. French by excessive doses of lobelia, and other improper treatment. The trial lasted nearly a fortnight, embracing a vast amount of evidence, extending to a history of all the details of the case. The jury found the prisoner guilty of manslaughter in the fourth degree, and recommended him to the mercy of the court.—*Boston Post.*

In the *Intelligencer*, Mr. Legare, in a communication to that paper, says that neither the New Testament nor in the history of the Church and of the Christian world, for at least 1200 years after Christ, was one word to be found which could be fairly construed into prohibition, nay, even disapprobation, of the relation between master and slave." In reply to this, Mr. Slade of Vermont, expresses his willingness to meet the honorable gentleman, whenever he may think proper to enter upon such discussion.—*Atlas.*

THE underigned, who are the committee chosen to superintend the arranging the Camp Ground at Eastham, respectfully request all persons who subscribed money for the purchase of said ground, or who became in any way responsible for the payment of money for it, to make payment as early as possible to Isaac Harding, 136 Hanover street, Boston.

ISAAC HARDING, Boston.
DAVID ADAMS, Eastham.
JOHN GOVE, Boston.
EDWARD H. HENRY, Haverhill.
OLIVER SMITH, Orleans.

FOUR DAYS MEETING.
Providence meeting, we shall commence a Four Days Meeting in the *Elm Street Church* in this place, on Monday evening, January 29th.

Our brethren in the ministry of this vicinity, are hereby requested to favor us with their help.

S. W. WILLSON.
New Bedford, Dec. 25, 1837.

Shocking Railroad Accident.—

We regret to state that an unfortunate accident occurred yesterday on the Portsmouth and Koonook Railroad to the passenger line of cars, then on its way to this place, by which from fifteen to eighteen persons were more or less injured. A part of the road about forty-four miles from Portsmouth, was, on the approach of the new engine of Morris, discovered, when too late to avoid danger, to have one of its bars broken, and elevated above the track. The cars were instantaneous. The engine was thrown from the track, its wheels and lower frame work broken. The foremost car was crushed, the second car lifted and hurled from the track into the water, by the third car running under it, which in its turn was broken by the collision. There were in these cars twenty-five to thirty passengers. Among them were six or eight ladies, not one of whom escaped without injury. The scene as described by a gentleman in one of the cars, was distressing. Great difficulty was experienced in extricating the sufferers from the ruins, compressed as they were within fragments of the vehicles, and agonizing under their miseries. So soon as they could be drawn out, they were conveyed to Rochelle's, where every attention was rendered them that was within the power of the proprietor of the mansion. Two of the ladies are since dead. Miss Simmons and Mr. Crocker alone of the survivors are in danger.—*Portsmouth (Vt.) Times.*

NEW STEAM SACK.—The steam packet Natchez created for a direct trade between New York and New Orleans, is nearly ready to start, and is described as a splendid boat of solid construction. She is intended mainly for passengers, and will have 200 berths. Burthen 900 tons, length 206 feet, breadth 28 feet 6 inches, depth 12 feet. Her bow is clipper built. The steam engine is 225 horse power, with a massive copper boiler, weighing 50,000 lbs. Cost of vessel \$100,000.—*N. Y. Ev. Star.*

STATE HOUSE BURN.—The new and splendid State House at Burlington, Wisconsin Territory, erected last summer at an expense of \$80,000, was burnt to the ground on the 13th inst., together with the whole corner including the State House, &c. The contents generally were saved. The Territorial Legislature had procured halls, and would continue its session with slight interruption.—*N. Y. Gaz.*

WE regret to learn that a New Methodist Meeting House was destroyed by fire on the 13th inst., in Berwick, in this State. It was burnt down to the ground, and the Sabbath. The building took fire from the funnel of the stove.—*Me. Wes. Jour.*

A surgeon stationed at Fort Gibson, has given it as his opinion that five-sevenths of the sickness and mortality there has been caused by Intemperance. Fort Gibson has been called the "grave yard of the army."

The Buffalo Advertiser says that one of the most promising actors in the recent outrage at Alton, was a *barrel of whiskey*, which was brought upon the ground and did much execution!

The Albany Argus states that Sir Francis B. Head, the Governor of Upper Canada, has made a requisition upon Governor Marcy for the person of Mr. McKenzie, a fugitive from justice, charged with certain felonies. Governor Marcy has refused to comply with the demand of Sir Francis, on the ground, firstly, that the offences charged, were identified with the crime of treason, a political offence, excepted by our law from those for which fugitives can be surrendered by the Executive; secondly, that Mr. McKenzie was not at the present time in the American Territories, being with the patriot forces at Navy Island, which is within the limits of the province of Upper Canada.—*Mer. Jour.*

From Montreal.—The N. Y. Courier and Enquirer has received from a gentleman who left Montreal on the 19th ult., the following interesting account of the *barrel of whiskey*, which was brought upon the ground and did much execution!

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A writer in the New York Courier and Enquirer, in a letter dated Wednesday, Dec. 13, says that the *barrel of whiskey*, which was brought upon the ground and did much execution!

COMMUNICATIONS.

S. Kelley—O. Scott—L. D. Blodgett—S. W. Willson—J. O. Dean—J. Booth, (appeared in last week's Herald).—E. Scott—J. McKeene, (please accept our thanks).—B. Othman, 2, (it was impossible for me to comply with your request, for when your letter reached me, the Herald was nearly made up. It shall appear next week).—J. Stevens—A. Briggs—A. Kent, (thank you).—J. Porter—W. M. Bartholme—W. R. Stone—E. Fitch—E. A. Allen—H. C. Peters—H. Bidwell—L. Bates—P. Hale—P. M. at Pike River—J. Whitmarsh, (go on); we shall send you a paper to Farnumville).—D. P. Adams—J. Fitts—One from Falmouth without name—D. Peabody and others—Jas. Cooper—S. G. Burman—W. Russell, (they have paid to Oct. 1838).—M. Forbes—W. Ward—E. D. Freeman—A. Rice—M. Dwight—J. H. Hyde—J. T. Burrill—J. H. Cummings—E. Whiting, (we will do as you request).—J. W. Case (L. Elliott owes one year).—I. G. Rawson—J. D. Butler—D. Emory—A. Farrington, (all right).—J. A. Parrott—O. Brown—J. E. Risley 2, (send by mail).—W. B. Smith—H. Brownson—N. Paine—C. B. Vickery—F. P. Tracy—F. Cushing—T. Parker—C. H. Shorey—M. Trafant—J. T. Sturtevant, (your letter was received).—S. F. Pike, (J. Dole owes three months).—H. L. Spicer, (you have paid to July 1, 1838).—O. Dennis, (that will do).—D. Mansfield, (pays to Jan. 1, 1838).—C. E. Shuff—J. Q. Adams.

PAYMENTS FOR THE HERALD.
From the 19th Dec.
L. Jones, F. Atkins, M. Thomas, J. Fiske, Z. Talbot, H. Bailey, J. W. Turpin, K. Eldridge, M. Miller, B. B. Mace, I. Emerson, T. J. Bryant, J. Capen jr., E. H. Peters—J. Chase, E. Whitmarsh, J. Choate, R. Hettinson, C. A. Cummings, S. S. Henshaw, \$2.50 each—N. Boynton, O. S. McQuesten, M. Kimball, J. P. Bradley, J. Y. Gross, J. Riggs, H. Bourne, J. A. Jaylor, G. Weston, C. F. Abbott, W. Henshaw, A. Stone, D. P. Adams, P. Merrick, W. M. Denning, M. Denning, D. Richards, E. Rust, N. Briggs, A. Cowdry, J. Smith, D. Richards, J. C. Kent, J. Tohey, A. Murray, S. Willard, I. Whetmore,

Poetry.

[From the American Weekly Messenger.]

HE WAS OUR FATHER'S DARLING.

He was our father's darling,
A bright and happy boy—
His life was like a summer's day,
Of innocence and joy.
His voice, like singing waters,
Fell softly on the ear,
So sweet that hurrying echo
Might linger long to hear.
He was our mother's cherub,
Her life's unsullied light.
Her blessed joy of morning,
Her vision'd hope of night.
His eyes were like the day beams,
That brighten all below—
His ringlets like the gather'd gold
Of sunset's gorgeous glow.
He was our sister's plaything,
A happy child of glee,
That frolick'd on the parlor floor,
Scarce higher than our knee,
His joyous bursts of pleasure
Were wild as mountain wind—
His laugh, the free unfetter'd laugh
Of childhood's chainless mind.
He was our brother's treasure,
Their bosom's early pride;
A fair depending blossom,
By their protecting side.
A thing to watch and cherish,
With varying hopes and fears—
To make the slender, trembling reed,
Their staff for future years.
He is—a blessed angel,
His home is in the sky—
He shines among those living lights,
Beneath his Maker's eye.
A freshly gather'd lily,
A bud of early doom,
Hath been transplanted from the earth,
To bloom beyond the tomb.

Biographical.

FOR ZION'S HERALD.

Died, in South Hadley, Oct. 1st, 1837, Miss EMELINE GRAVES, daughter of Luther and Esther Graves, of Williamsburgh, aged 22 years.

From the period of her conversion, which was six years since, she possessed an unwavering attachment to the cause of the Redeemer, and a regard for the institutions of the church of her choice. She delighted in private meditation, in reading the Scriptures, and in silent communion with God, and valued highly the public means of grace.

A fact, illustrative of her love of devotion, I will mention. Near her father's dwelling she had a particular "bower of prayer," which she was accustomed to visit for years. It was known only to her sister, their names were together there—they have both bid it an eternal farewell, and pay their adorations under the shadow of the tree of life.

How mysterious are the ways of Providence!—How entirely different are events, from those results which we expect! A few months ago, she was in blooming health, with prospect of life and hopes of usefulness; and was to have been married to the writer in Sept. last. But she was suddenly taken with bleeding at the lungs, and quick consumption hurried her to the grave.

Though she was naturally timid, and of a doubtful temperament, yet in death she was rapturous and triumphant. As she was about dying she partially raised herself from the pillow of death, grasped the hand of the writer in hers, and broke out quickly in exultation, expressive of sudden emotions of deep delight, while a heavenly smile, impressed by the happiness of the departing spirit, irradiated her features. To the questions, "Is Jesus your friend?" "Is he precious?"—"have you peace of mind?"—she answered by a pressure of the hand, when, speech had failed. Hallelujah! the end of the believer is peace.

Brother and sister Graves are truly "smitten of God and afflicted." But three short weeks before the death of Emeline, FIDELIA, aged 14, was, after a short illness, seized by death. She made no public profession of religion, but we enjoy a good hope, that before her departure she was prepared to see the Lord, and that these two sisters, with a brother who died some years since, commingle their harmonious voices with the melody of heaven, in singing the wonders of redeeming love.

W. S. CAMPBELL.

Millbury, Mass., Nov. 11th, 1837.

Miscellaneous.

[From Zion's Watchman.]

THE NEW HARMONIST.

DEAN BREYER—Feeling an interest in common in our Book Establishment, and as you have not, as yet, noticed the publication of the *New Harmonist*, and it is to be supposed there are many who do not know the work is ready for delivery; it may, by publishing the facts in your very useful paper, influence our brethren to send in their orders, which would help our friends at the book room; who must have been at great expense in getting up this work.

There are some things in the book that I think might have been better. One is, it seems to me, that the committee ought to have laid down a *fixed plan* for the arrangement of the different parts, and had every tune in the book in accordance with that plan. I find many tunes properly (as I think,) arranged with lower line bass, next the air, next second treble, and upper line tenor, as for instance "The voice of free grace," and "Beyond the starry skies"—Mr. Pond's "Siberia," and "Petersfield," (the last one is improved much by adding a second treble and tenor.) And what good reason can there be why all the tunes are not so arranged? The committee must have been aware, that this is the acknowledged "modern style," and it seems strange, that they did not alter "When the Lord shall build up Zion," and all others arranged in that style, taken from the old *Harmonist*. (a)

The upper line may be used as 2d treble, but why should our singers be thus perplexed to sing that part an octave below?—and as to its being sung by a male voice as alto, it would be better if left out altogether. And there is "Bernuda" (a fine piece of 6 lines 7s.) with the same fault, except the 2d treble is next the air. I have no doubt, that this piece, as well as many others, will be laid aside wholly on this account; our second treble singers do not like to sing their part 8 notes below where it is printed. I know of instances where our *Harmonist* has been laid aside on no other account, and other collections introduced in our churches. (b)

There is also another fault; in the poetry, many of the lines are not the proper length to suit the music. For instance, in the second and third verses of "Wesley," there wants more syllables; to be sure you can "cut off" and "tie up" some way or other, if you are aware that it is necessary, but let a choir, ignorant of these "cuts" and "ties" attempt this piece, and they will be thrown out. In "The last beam is shining," the sixth line in the first verse, "Shield me from danger, save me from crime," has but 9 syllables, while the sixth line in the 2d verse has 10 syllables, though there are two notes slurred, and by omitting the slur you have notes enough for the line in the second verse. But what *system* is there, when choirs are compelled while performing a piece of music, to leave off or add to slurs or even to sing eight notes below where it is printed? I say, as you printers say sometimes to your correspondents, that it is your business to "follow their correspondence, even if it goes out of the window." So with singers "Stick to your text," and the text should be right (not almost) and then there will be "harmony." There are many other errors of the same kind, but I will not particularize more at present. (c)

I have referred to these little imperfections as I expected they would have been all corrected by so able and observing a committee, and regret that these little things, so easily remedied, are to be found in that work.

The selections (with the exception of set pieces and anthems, which are too few, or not enough of heavy choruses to suit all occasions; some of *Chapter Anthems* would have been admirable,) are good, and great care has been paid to the particular metres. (d) There are 29 tunes of 6 lines 8s, and each of the metres has an abundance of tunes. There are 28 different P. M. (many that are fine for our prayer meetings) and they are numbered, which is a great improvement, and an assistance to chorists of much value.

Many of the tunes are new, and good, and well calculated to please. The selections exhibit much care and taste. The music is more compact, that is, it takes up less length than in the old *Harmonist*, both as to the quantity of music, and as to the performance. It is far easier for performers, not to have so much paper to go over, as is the case in the old *Harmonist*.

The rudiments are plain and very useful, selected from the Handel and Haydn collection.

With the above little exceptions, the work is worthy of general patronage, and I hope will meet with an extensive sale. All our choirs, by all means, should be supplied with it.

The execution of the work is done in fine style; it is the neatest, plainest, and best edition I think, I ever saw printed, and the binding is not behind the other works.

AN AMATEUR.

Albany, Oct. 30.

(a) The Committee were perfectly aware that this is in some parts of the country, "the acknowledged modern style," but they had means of knowing, that to a very great extent, especially at the South and West, the placing of the 2d treble on the upper part of the staff, as in the former editions of the *Harmonist*, would be preferred. In those sections of the country, that part is generally sung by men, while here it is sung by women and children. On the point under consideration, the committee differed, but a compromise was finally made, that all new tunes introduced and all old tunes altered, should conform to the modern style in the arrangement of the alto, or second treble.

(b) Our tune book is intended for the whole country. It is impossible to suit the taste of each section, in every particular. But on the whole, we believe no book has ever been issued which comes so near doing this, as the present edition of the *Harmonist*. The committee were fully aware of these different tastes, and they aimed to the utmost of their ability to accommodate the book to them. It should be remembered, that to have made it to suit the taste of any particular section, in every respect, would have made it less valuable to other sections; while with its present arrangement, no serious objection can be brought against it by any.

(c) If the poetry is not right, it is not the fault of the committee who compiled the *Harmonist*. They were under the necessity of taking the poetry as they found it in the *Hymn Book*. It would not do to have it in the *Hymn Book* one way, and in the *Harmonist* another. They had no authority to alter the *Hymn Book*. The remarks made respecting the 2d and 3d stanzas of the hymn set to "Wesley," are correct. They do want more syllables. This is what is called Anapestic poetry, the metrical foot of which consists of two short syllables and one long, or two unaccented syllables and one accented, while the last line of most of the hymns are written, consists of one unaccented syllable, and one accented. In Anapestic poetry, all writers always have taken the liberty, and probably always will take it, to use one or two unaccented syllables at the beginning of a line, as they choose. This is the only difficulty with the stanzas under consideration. Some of the lines commence with two unaccented syllables, and some with one. Critics consider both ways perfectly correct; and those who adopt these hymns for singing must accommodate their music to them, which is very easily done. An "Amateur" says, "Let a choir, ignorant of these cuts and ties attempt this piece, and they will be thrown out." But should a choir attempt any piece of which they are ignorant? If this tune is well practised, as all tunes should be before they are sung in public, these peculiarities will be easily discovered, explained and remedied. Respecting the line,

"Shield me from danger, save me from crime," the word "and," should be inserted between "danger" and "save," and the slurs in the treble and alto, omitted. This piece was extracted from the "Church Psalmody," without discovering this error.

(d) It was the opinion of the committee and of the Book Agents also, that long anthems, which are only occasionally used, would take up room which was wanted for hymn tunes; more of these being necessary for our tune book than for any other, as there are more than 300 hymns in our hymn book in particular metre. We understand that the Book Agents have it in contemplation to publish annually, a small collection of anthems in a cheap pamphlet form.

The article of "An Amateur" is, on the whole, written with candor. We are glad of its publication, for the value of a good work, is always enhanced by candid criticisms.—ED. HAZ.

WHAT A SAVIOUR!

What Christian has not sometimes given expression to the feelings of his heart in some such language as this, "What a Saviour!"—That there should be to us, lost and ruined sinners, any Saviour, is marvellous mercy—It is worthy of our highest admiration. But that there should be to us such a Saviour, is still more astonishing. I have thought that we might have had a Saviour, who would have been able to save us, and should have actually saved many, and yet not been such a Saviour as him we have. Less tender, less condescending, less forbearing, I have thought he might have been, and yet have been a

Saviour. Perhaps I have thought wrong. But, certainly there is in the character of the blessed Jesus, much to draw forth the exclamation, "What a Saviour!"

It seems as if Jesus had said more kind things, and done more kind acts than were absolutely necessary to have been said and done by him. Need he have made that apology for his disciples who could sleep when he was in agony, "the spirit indeed is willing, but the flesh is weak?" I wonder how they could have slept an hour; but I wonder more at the apology their Master made for them.—Need he have uttered the prayer on the cross, "Father, forgive them, for they know not what they do?" We do not expect such things from the innocent when dying by the hand of violence. If he had maintained silence during these hours of inconceivable anguish, we should have been satisfied. But oh! think of his forgetting himself, and when they were every way insulting him, hear him meekly addressing his Father on their behalf, asking him to forgive them, and pleading for them that they knew not what they did. It was not necessary that he should have paid any visible attention to the supplication of the thief. It could not have been expected of him. But that he should have turned his head and looked such forgiveness and love, while he said, "This day thou shalt be with me in paradise," is a strange mystery of love.

"What a Saviour!" how wonderfully constituted! He was God, as it was necessary he should be, and yet not merely God, but man too. A Saviour with two natures, one reaching up to God, the other down to us.—How wonderful that he should not only have taken our nature, but come down to our condition, and surrounded himself with our circumstances, became subject to such temptations as we are subject to. Oh! "What a Saviour!" Why, he knows from experience what pain is; he has had the trials I have;—he has been through this vale of tears; he knows how I am tried; he remembers how he was tried. If he never smiled, yet he wept, even over the very city and people whose soil and hands were about to be stained with his blood.

I wonder I love him so little; I wonder he is not more precious to me; I wonder any should be offended in him. How can he appear a root out of dry ground! Why don't all see his form and comeliness?—*Nervus Remains.*

GENERAL WASHINGTON.

The remains of this illustrious man, the Father and Saviour of his country, were recently placed in this sarcophagus made by Mr. Struthers of this city, from whom we learn, that when the vault and coffin were opened, "where they had laid him," the sacred form of WASHINGTON was discovered in a wonderful state of preservation. The high pale brow wore a calm and serene expression, and the lips, pressed still together, had a grave and solemn smile, such as they doubtless were, when the First President gave up his mortal life, for an immortal existence.—

"When his soft breath with pain,
Was yielded to the elements again."

The impressive aspect of the great Departed, overpowered the man whose lot it was to transfer the hallowed dust to its last tenement, and he was unable to conceal his emotions. He placed his hand upon the ample forehead, once highest in the ranks of battle, or throbbing with the cares of an infant empire; and he lamented, we doubt not, that the voice of fame could not provoke that silent clay to life again, or pour its tones of revival into the dull, cold ear of death. The last acts of patriotic sepulture were thus consummated; and the figure, which we can scarcely dissociate from an apotheosis, consigned to its low, dim mansions, to be seen no more until mortal shall put on immortality, and the vesture of decay, be changed to the bright garments of endless incorruption.—*Phil. Gaz.*

CONGRESS.

We gave in last week's paper, some account of Mr. Slade's speech, in the House, and the conduct of Southern members on the occasion. We copy the following from the Boston Atlas:—

When Mr. Wise called upon his colleagues to retire with him, a slight laugh ran through the hall. He immediately left his seat and went out. Most of the Virginia members followed him, and of course did not vote on the question of adjournment. The same was the case with the South Carolina and most of the Georgia members. J. Q. Adams was in high glee all the time. He is a sort of stormy petrel, who rejoices in the tempest. Before Mr. Wise made the call, the thing had been arranged. Mr. Preston, of the Senate, was observed going about among the members' seats, (contrary to all rule) conversing and drilling.

The Southern Convention, which assembled in the room of the Committee on the District of Columbia, is a matter of jest with the Northern members. It is a mere re-enactment of the farce which took place here last winter, when they plotted for a fortnight or more to expel Mr. Adams from the House. The ranting and roaring of these Southern cavaliers, deprives their doings of any dignity or weight. It is impossible to believe them in earnest. It is, or at least it appears to be, the merest acting in the world; and very bad acting too. The passion is torn to tatters.—Mr. Legare, who is certainly a man of sense and accomplishments, beat his breast and tore his hair like a madman. And all for what? He declared that he would demonstrate Mr. Slade's project to be ridiculous and absurd; and he must needs get into this big passion because Slade invited him to go into the discussion! In the year 1830, Mr. Hayne, as the champion of the nullifiers, and the representative of the South, valiantly threw down the glove as follows:—

"The impression which has gone abroad of the weakness of the South, as connected with the slave question, exposes us to such constant attacks, has done us so much injury, and is calculated to produce such infinite mischief, that I embrace the occasion presented by the remarks of the gentleman from Massachusetts to declare, that we are ready to meet the question promptly and fearlessly; it is one from which we are not disposed to shrink, in whatever form, or under whatever circumstances it may be pressed upon us. We are ready to make up the issue as to the influence of slavery on individual and national character,—on the prosperity and greatness either of particular States or of the United States. Sir, when arraigned at the bar of public opinion on this charge of slavery, we stand up with conscious rectitude, plead not guilty, and put ourselves upon God and our country."

Such was the boast. Now for the performance. Because Mr. Slade quotes the declaration of independence, and argues in the House that all men

are born free and equal, Mr. Wise calls upon the Southern members to retire, for the purpose of solemn deliberation!

How the matter may strike at a distance, I do not know. Here it is regarded as a ridiculous farce which excites only derision,—an old, worn-out trick.

The conduct of the Speaker upon this occasion, was remarkable. He had repeatedly decided, upon Mr. Wise's objections, that Mr. Slade's allusion to slavery in the States, by way of illustration merely, were in order. At last, however, he obliged Mr. Slade to sit down upon this very point raised by Mr. Mackay. The truth is, he had become terribly alarmed at Mr. Wise's charge upon him, of deserting the interests of the South; and he seized upon the first pretence he could find, for stopping Mr. Slade altogether. When he addressed the House, he was extremely agitated, and protested his desire to arrest the discussion, in the strongest terms. Mr. Slade, throughout the whole, was perfectly cool and collected.

The following, which we extract from the same paper, shows the ingenuity and shrewdness of John Q. Adams, when he sets out to carry his point:—

In the House, immediately after the reading of the journal, J. Q. Adams obtained the floor, and recapitulated the facts respecting his vote upon the gag-resolution of yesterday,—that he had answered to his name, but that his answer had not been recorded; that he stated this circumstance to the Speaker, who replied, that no other answer than yes or no was in order; that he had then moved that his answer as given be entered on the journal; that the Speaker had declared this motion to be out of order; and that he had then requested his motion, and the decision upon it to be entered on the journal; but that no such entry had been made.

The Speaker replied, that motions out of order, and not acted upon by the House were never entered upon the journal.

Mr. Adams thereupon moved that the journal be amended, by inserting, "When the name of J. Q. Adams was called, he rose in his seat and said, I hold this resolution to be a violation of the constitution, of the right of my constituents and of the people of the United States to petition, and of my own freedom of speech as a member of this House."

He said that if motions to amend the journal were debatable, he should be ready to debate; as it was, he could only appeal to the courtesy of the House to permit the amendment. It was moved to lay the motion to amend on the table. The House refused to order the yeas and nays, and the motion to lay on the table prevailed. All these proceedings go on the journal as a matter of course, so that Mr. Adams succeeds in having his answer recorded at length upon the journal, which was all he desired.

[From the Christian Keenpake for 1838.]

BY MONTGOMERY.

Lift up thine eyes; afflicted soul!
From earth lift up thine eyes,
Though dark the evening shadows roll,
And daylight beauty dies;
One sun is set—a thousand more
Their rounds of glory run,
Where science leads thee to explore
In every star a sun.
Thus when some long-loved comfort ends,
And nature would despair,
Faith to the heaven of heaven ascends
And meets ten thousand there;
First faint and small, then clear and bright,
They gladden all the gloom,
And stars that seem but points of light,
The rank of suns assume.
Sheffield, Eng.

[From the Episcopal Record.]

QUESTIONS FOR RUMSELLERS.

1. Is not the traffic in intoxicating drinks an immortality?
2. Is it not a fruitful source of pauperism, misery, crime and death?
3. Does the use of intoxicating drinks make men more holy and happy?
4. If a man sells liquor by small measure, to be drunk in his store, day after day and month after month, in open violation of the law and his license bond—will not such repeated outrages of the law be decisive of that man's real principles and character?
5. If a man will thus continually violate the law for the sole object of making money, is it not a correct conclusion that he would violate other laws if he could but "make money" by doing it?
6. Is it not a source of gratification to see poor degraded human beings staggering around the streets drunk on the whiskey you sold them?
7. When you see them thus staggering around, can you not with truth exclaim—"These are my jewels?"
8. When you are petitioned by a majority of the respectable citizens of the village and vicinity, to discontinue the traffic in intoxicating drinks, and disregard them, does it not positively prove that you are utterly reckless of their wishes?
9. Why do you offer as an excuse for your continuing the traffic, that some persons eat too much, some are intemperate in dress, and that some temperance men are bad men?
10. Do you not see that such irrelevant excuses do not justify you in the least, but render you superlatively ridiculous in the eyes of every intelligent person?
11. If all the universe of men, angels and devils, were guilty of theft, lying, robbery and murder, would this change your guilt into innocence, or make your punishment one pang the less?
12. Do you believe that when your naked soul shall stand before the bar of God to be judged for your deeds, that you shall then offer these stale excuses?

PRESERVATIVE POWERS OF COLD ON ANIMAL FOOD.

—The most obvious method of preserving animal food, is the application of a degree of cold, sufficient to solidify the juices, and thus to suspend the operation of the principle of putrefaction. Meat that is perfectly frozen, may be kept sweet any length of time. A striking instance of which is the case of the mammoth, found in Siberia, which probably had been entombed in the ice for an almost indefinite period of time. The flesh was sweet, and was greedily devoured by the hunters' dogs. The frozen mammoths of Russia are well known. In the country about Hudson's Bay, the flesh of all animals used as food there, whether quadrupeds, fish or fowl, are preserved perfectly by the cold; and the two latter, even without being cleaned out.

It is, however, doubtful whether provisions thus preserved, do not suffer. It is a common opinion amongst butchers, that meat once thoroughly frozen, never recovers its fine flavor. For instance, fish preserved by being frozen, if thawed before a fire, becomes hard, and is spoiled; but if thawed in cold water, it will become tender, and fit for the table. In Canada, where animal food of all kinds is preserved for many months, by being frozen, and packed in snow, they carefully avoid softening it in warm water, previously to its being cooked, as it is known that it would very speedily putrefy; cold water is therefore used. Something like this takes place in the living human body. When a limb is frost-bitten, if immersed in warm water, or brought near the fire, it will speedily run into gangrene. Hence it is the practice to rub it with snow, and to elevate the temperature with the greatest possible caution.—N. E. Farmer.

SHAKER PIG STYL.—"The pig-styl at Canterbury is well worth a visit, for the neatness, yes, the neatness of a pig-styl; and the admirable and happy condition of its tenants. Twenty or thirty swine in clean away styes, whose average weight at killing time, will be between four and five hundred pounds, is a sight which Parson Trulliver would have looked upon with ecstasy. The whole care of the swine in one building devolves upon one man, whose feeding table, and pails, and dippers, and cloths, were as neatly arranged as in any lady's kitchen. The troughs are arranged that the pigs are shut away from them when filling; of course there is no interference or squalling from the hungry expectants. The food given them is always cooked, and the Shakers consider a portion of rye mixed with the corn as very much improving their food. Their experience leads them to the conclusion that it would be better to buy rye at a quarter of a dollar more a bushel, than corn, to mix with corn in equal parts, than to give their swine Indian meal alone."—*Extract from Mr. Colman's letters.*

THE NECESSITY AND HAPPINESS OF LABOR.—Life without some necessity for exertion must ever lack real interest. That state is capable of the greatest enjoyment where necessity urges, but not painfully; where effort is required, but as much as possible without anxiety; where the spring and summer of life are preparatory to the harvest of autumn and the repose of winter. Then is every season sweet, and in a well-spent life the last best—the season of calm enjoyment, the richest in recollections, is brightest in hope. Good training and a fair start constitute a more desirable patrimony than wealth; and those parents who study their children's welfare rather than the gratification of their own avarice or vanity, would do well to think of this. Is it better to run a successful race, or to begin and end at the goal?—*The Original.*

The most aggravated wounds of domestic animals, are easily cured with a portion of the yolk of eggs mixed in the spirit of turpentine of Florence. The part affected must be bathed several times with the mixture each day, when a perfect cure will be effected in 48 hours.

TREMONT HAT AND CAP STORE.

J. B. HOLMAN, 102 Tremont St., manufacturer of and dealer in—Hats, Caps, Stocks, Gentlemen's and Ladies' Furs, Gloves, Suspenders, &c. &c., wholesale and retail. All the above articles made to order. If Dec. 21.

BOOKS.

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington street, at their wholesale and retail prices. Also, Bibles of different sizes and quality; prices varying from 20 cents to \$2. Robinson's Cabinet, Josephus' Works—Rollins' Ancient History, Encyclopedia Americana, 13 vols. Benson's Sermons and Plans, McCulloch's Evidence of Christianity, Lock's Works—Butterworth's Concordance, Sumner's Reflections—Woods on Depravity. All of which are warranted to be cheap at our retail prices. A liberal discount will be made to wholesale purchasers. Likewise, A great variety of other Religious and Historical Works. We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city. D. S. KING, Sept. 20. Agent N. E. Confront.

THE FAMILY NURSE.

OR Companion of the Frugal Housewife, by Mrs. Child, revised by a member of the Massachusetts Medical Society. "How shall I cure Dyspepsia?" "Live upon sabbath a day, and earn it."

"This book merely contains the elements of nursing, and is by no means intended to supersede the advice of a physician. It is simply a household friend, which the inexperienced may consult on common occasions, or sudden emergencies, when medical advice is either unnecessary or cannot be obtained." Just published by CHARLES J. HENDEE, 131 Washington street, (op stairs.) Nov. 1.

PRINTS.

Of every description, executed with neatness, and on reasonable terms, at Zion's Herald Office, 19 Washington Street, viz: BOOKS: PAMPHLETS—such as Sermons, Tracts, Manuscripts, &c. &c.; ADDRESS, Catalogues, &c. &c.; HANDBILLS: Signs, Certificates, &c. &c.; CARDS—on plain or enameled surface; &c. &c. Orders from the Country promptly attended to.

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FOR SALE, a good second hand Chandler, suitable for a meeting-house or large hall. Also, two large stoves and seventeen hanging lamps. The above articles will be sold low, (as they belong to a society that have no further use for them,) on application to B. SMITH, at the Courier office, No. 4 Congress square, or to Mrs. MELLIS, 30 Union street. Nov. 15.

PINEAS HOWES.

MERCHANT TAILOR, No. 11 Washington street, (op stairs,) keeps constantly on hand an assortment of Broadcloths, Cassimeres, Vestings, &c., which will be made to order at short notice. The patronage of the public is respectfully solicited. Nov. 15.

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TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.
2. All subscriptions discontinued at the expiration of eighteen months, unless paid.
3. All the travelling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.
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5. Letters on business should be addressed to the Agent, and be post paid, unless containing \$10.00, or five subscribers.
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We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.



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FOR ZION'S HERALD.

"CATHOLICS IN THE VALLEY."

NO. 1.

MR. EDITOR—I have seen in various extracts of a letter written by various certain statements in reference to the "Catholics in the Valley," and other portions of the paper; going to show that the fears of the friends in the East, are groundless; that the Roman Catholics who are not the Roman Valley, and that the feared in some millions of dollars schools and colleges, had not been the country from the Roman Catholic Methodists.

In Zion's Advocate, published I have seen the extract quoted, with remark appended.

"If the above writer has proof that Methodists at the West has been less than other communions at the East, or that adopted to prevent their success, why, due it. But if he has only surmised the wishes of his own people, and to stir others, he had better find other employment."

Though the extract you thought, I have not intended for the publication of the whole case, I do not think the subject has come before the public mind the public mind has been in this subject. It is certainly one that need be no misunderstanding; for we are so numerous and are increasing in the Valley, as to excite the fears and friends who have visited this country, rant them in stating that the country shall be found a false witness, and lie will view with proper indignation to deceive them. But again, if fear from satisfactory evidence, the lies in the Valley," so far from being rapid increase, threaten with sudden overthrow and down on the decline, at least so far as rate, and that the idea of danger from used in the East to get means, schools, churches, colleges, and aions, in the West, when, indeed danger, and it was known there, then we presume we shall establish our position, and we examine for itself, and see where fearful and dangerous power exists. My mind was first called to the migrants from the East. On arriving inquiry was, "Where are the Catholics there were none in the country scattering settlers, beside the old and surrounding neighborhood Louis, Kaskaskia and Vincennes they would generally come to the willing to doubt what they had were farther South, or North, or in the mind of each; all else, however, that they did not find them.

From the nature of the business been engaged for the last three been called at different times within the valley, except Alabama paid particular attention to the church in general, the emigration and the means used by different building up their interest in all I am thereby enabled to speak for edge, with reference to many people.

My general acquaintance with preachers, who in the main, are with this country than any other West, has afforded me a fine forming myself upon the subject, and for the truth of I refer the public to my fathers the ministry, throughout the West.

It will be recollected that most the Valley, were first settled by the mostly from Canada.—Illinois in 1693, Indiana in 1730, Louisiana in 1716, and Alabama one or two points, in each of the pally Kaskaskia, St. Louis, Vincennes, Baton Rouge, Natchez and the Roman Catholics were first to erect churches and schools, and wants of their people. Since

ments were formed, they have them to a few other places in very few instances will it be found more than to keep pace with the increase of their people. And a time when this country was now so fearfully seen, it was midst of our revolutionary struggle country was in the hands of lies!

The settlements among the Catholics in Kentucky, in 1775; and, in ed into Ohio. Consequently, churches began to be founded than one hundred years after possession of the country. The whole population of the United mount to four millions, and where portion of Catholics in the in the Valley.